

Hobbes's View on Sunday.
Day of Rest.

Neither the author of Comenae nor his brother WILLIAM, was ever accused of fanaticism. His writings of this former may be searched in vain for any allusion to the sanctity of the Sabbath, but he has left on record, in his correspondence, the clearest testimony as to the value of the Sabbath. Perhaps it may be entitled to quite as much credit as the following, which is a letter of the no Sunday desire of bare-garden meetings. Writing to a friend, in 1859, ALEXANDER HOBBS says:

"I have been thinking with you that the institution of fixed days of rest, even if it had no connection with any religious observance, is a most pleasing and useful custom, and that it is one of the most natural towards all classes of society. There is no doubt that even selfish men would be glad to be elevated up down upon Sundays and holy days with a certain contemptuous disgust. The selection of the day is certainly of no great importance, but it has been made."

"Although it may seem, and to some extent may be criticized, that I have not been more fully convinced that six days is just the measure suitable for men in regard to their physical power and perseverance in a moderate amount of labour. There is likewise, something human in this, that the best of us, if not in the habit of resting on the sabbath, lengthen the time of returning rest beyond measure would be so inhuman as foolish. I have had an excellent opportunity of observing the habits of men several years in Paris, in the time of the Revolution. I saw the institution, despite its divine origin, and its long history, being almost entirely abandoned. Only the tenth day was what we call Sunday, and all customary work continued for nine long days. I have seen men, who were excellent swimmers, several, as far as the police laws allowed it, and thus again be more miserable with regard to this. Thus we have seen between two extremes, a great deal to move from the common and regulated middle path."

Gen. Lafayette and the Soldier.

In the war of the Revolution, when General LAFAYETTE commanded in the American army, a part of the troops were encamped at a certain place, and were weary with the fatigue of the day, and evening, a soldier, who was a sufferer in one of the companies, went into the water for the purpose of bathing. Being an excellent swimmer, he was enabled to get up his life with him to the water, and engaged in life and swimming at the same time.

When he reached the shore of LAFAYETTE's Early next morning, he sent an officer in pursuit of the man, who had thus disobeyed the orders of the camp.

He was a native of Connecticut, and

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